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Jessie Hogg McClenahan.

Her Early Life.

BY RENA L. HOGG, Assiut, Egypt.

IT was the old mission house in Cairo, on Jan. 2, 1866, that the life dawned whose morning hours I have been asked to sketch. Dr. and Mrs. Hogg, with their little son, had just returned in broken health from an arduous year in the new mission station of Assiut. They left behind a lonely desert grave, and the belated New Year's gift came to them with a double preciousness, because of the singularly winsome little daughter, who had passed so recently beyond their ken. The newcomer, like most mission babies, found the world a place of many ills, and her first months were vocal, if wordless, and very full of tears.

At last the need of rest and change becoming imperative, the family sailed for Scotland, and when they returned to their work in the end of the year, Jessie was left behind. Thus early separation, that chief trial of the missionary experience, began to play its part in her life. When she rejoined her parents two years later her extreme sensitiveness made an immediate adjustment to her strange surroundings impossible. Gradually, however, she reconciled herself to the new lot and accepted her relations as her own indeed.

The climate of Assiut, however, especially in those pioneer days, dealt unkindly with children. The family were driven first to Syria and then to Scotland, but every expedient proved unavailing. At each return to the place of work ophthalmia and illness awaited them, and the physician fearing that delay might result in blindness, a second and more serious separation became suddenly inevitable, and in May of 1873 the three oldest children were hurried home under the charge of their mother's sister. They settled in Dollar, a small country town nestled amongst the hills, known only for its beautiful glen, its historic castle, and a large Academy to which it owes its life.

The change brought the children incalcuable gain. For the first time they tasted the sweets of continued and robust health, out-door freedom, uninterrupted school routine, and a shoulder to shoul-

*The WOMEN'S MISSIONARY MAGAZINE has held sacred the privilege of presenting a memorial to the memory of Mrs. McClenahan. The delay that has been unavoidable will in no way detract from the interest and loving remembrance in which she is still held by her co-workers in the field, and by the whole church which she loved and zealously served.

der companionship with others. A short visit from their parents and the departure of the brother for Egypt were the outstanding events that broke the sameness of the next seven years; but long Saturday rambles amongst the hills marked the passage of the weeks, and a month of the freest life by the seaside made the advent of each summer a delight.

In 1880 they were recalled to Egypt. Few changes could have been more radical than the change from Dollar and its life, to Assiut and the misson life of those days. Their household had numbered three; now it numbered twelve. They had been allowed a healthy liberty that Egyptian customs absolutely denied. A short outing under the care of a manservant took the place of meanderings up stream or hillside or glen. Studies were continued with a regularity surprising considering the many claims on the mother who took the teacher's place. But the cessation of lessons no longer implied leisure. There were household duties before unknown. The little ones called for amusement care and attention. Sisterhood and daughterhood brought new responsibilities and life suddenly presented a serious aspect. If Jessie felt the change she appeared to accept it with wonderful readiness, to let childhood go without a regret and enter gladly into the woman's heritage.

In the spring of 1882 she united with the church and there was something of the gladness and glamour of the spring about the hidden life of her soul at this period.

Fuller foliage and ripened fruit follow later, but the charm of the spring can never be repeated.

In 1881 the Arabi rebellion brought the stay in Egypt to an abrupt conclusion, and after a prison-like voyage of seventeen days in the black hold of a cargo vessel with musty provisions and a meagre water supply, the family settled in Edinburgh and Dr. Hogg returned to his work alone.

In Edinburgh school life began again. The sisters felt strangely different from their companions as a normal girlhood had been impossible in Egypt. But the year was a singularly happy one. To Jessie friendship was almost the breath of life, and while showing ability in every study and gaining nine prizes at the end of the year, the main interest to her had been in studying her teachers and companions rather than her books in certain voyages o' discovery in regions invisible. The same thing was true of the next two years, as indeed of all her life. Lessons in Italian, physiology, nursing, cookery and dressmaking, private reading on the theory of education with visits to an infant school to gain practical hints as to methods and results, work in the Sabbath-school and mission district, the teaching of a brother and sister at home and the usual duties likely to fall on the eldest daughter in a large family—all these filled up the weeks and months; while the real events of life centered in the quiet growth of certain friendships that remained precious for all time, and which she jealously guarded from all remark but shared generously and ungrudgingly with one.

She had already consecrated her life to the mission field and kept the aim continually before her, but there was no romance in the consecration to throw a kindly veil over all that the step involved; so, when the time for action came, (and it was nearer than she dreamed) she seemed to drink every dreg of possible pain in anticipation.

In 1885 Dr. Hogg returned to visit his family and it was decided that the separation need continue no longer, that he and they would go back to Egypt together. The education of the little ones might be carried on for some time by the sisters, who could meanwhile be gaining more proficiency in Arabic and making a beginning in the mission work with which they hoped eventually to identifiy themselves. The eldest brother remained at home to complete his theological course, but they

cherished the hope that later he too might join them,

In the end of September they reached Assiut and the old house that memory held dear. The joy of the arrival with its loving welcomes seemed worth the pain of all giving up. The old friendships were renewed, the new ones in Scotland cherished. Mail days kept the fatherland within touch. The work was full of interest and the home life of enjoyment, Jessie's inimitable drollery making sunshine in the house.

Then suddenly without warning, what had seemed an impossible thing happened. The father was struck down with an alarming illness from which no efforts and no prayers availed to release him. Before the second Sabbath came round he had breathed his last, and on that memorable morning he was laid to rest in the desert sand, to which twenty years before he had committed his first-born.

The months that followed were of a kind to leave a deep impress on a life. The absent son was hurried out to the help of his mother. Every day the house was full of sympathetic mourners, while at night problems had to be faced and a future planned. Certainty was at last reached and decisions made. The family would return to Edinburgh, but the eldest daughter would seek appointment as a missionary in Egypt.

Amid sad preparations and sadder farewells the months slipped past till July came, and with it the final leave taking and the separation it involved. The family sailed from Port Said, but it was at the Alexandria station that they bade Jessie goodbye. As she stood on the platform with the loving and sympathetic mission friends with whom her lot was to be cast, her black dress in its striking contrast with the light costumes around her, seemed emblematic of the new solitariness from which no love could shield her; and as the train carried out of view those that were most dear to her on earth, she realized dumbly but keenly, that a door had been locked upon her early life and that she stood upon the threshold of a new era.

Her Special Qualifications for the Work of a Missionary.

By Margaret L. McClenahan.

I HAVE been asked by the Magazine Committe to write some thing of my daughter, Mrs. Jessie Hogg McClenahan, also of her special qualifications for the work to which her life was given.

The missionary spirit seems her inheritance. Her great uncle, Rev. Hope Waddell, being for years a missionary in Jamaica, thence leading a party of fellow workers to Old Calabar on the west coast of Africa. Sixty years of faithful labor there has transformed brutalized savages into a peaceful people. Her only maternal uncle spent his life in ministering to the Waldenses in Italy, and of her own brothers and sisters four have been or are now in mission work in foreign lands. Dr. Hogg, her father, was first sent as a missionary of the United Presbyterian church of Scotland, afterward uniting with the "American Presbyterian" (our mission) and was the first candidate for ordination at the first meeting of the Presbytery in Egypt.

Returning to Scotland he was married to Miss Bessie Ray, who proved a noble helpmate and an earnest worker. Leaving the homeland for their field of labor, they were barely out of Liverpool when they were overtaken by a fearful storm, and in the Bay of Biscay they were com-

pelled to take to the boats in which they floated for two days and a night when picked up by a passing ship and safely landed at Plymouth. All their earthly possessions were lost in the shipwreck, clothing, books, furniture and many precious mementoes. but friends in Scotland more than made up their money value, so that they started on their journey, with unabated zeal, landing in Egypt February 28, 1860. Whilst Dr. Hogg was for a time in Cairo and Alexandria his life work was in Upper Egypt. His home was in Assiut for many years, where the founding of the college remains a lasting monument.

In early girlhood Jessie, with an elder brother and a sister, spent seven years in school at Dollar, near Edinburg, under the care of a kind mother aunt. Soon after their return to the home circle in Egypt the war cloud of '82 appeared compelling the missionaries to flee for their lives to an American warship.

The missionaries had come for the extremely hot season to Ramleh with their children. With but a few hours warning, and unprovided with warm clothing, in their cramped and uncomfortaable quarters, with sickness in their midst, their long weary journey home was one of great hardship and some suffering. Three years more these elder children remained in school, then again in the Egyptian home.

Only a short time were they permitted to enjoy the fellowship of a united family, when the husband and father was taken from labor abundant to his glorious reward, leaving the brave mother with her eight children in this strange land. She decided to return to Edinburgh for the education of her children and it was thought best that Jessie, the eldest daughter, should remain as a "little teacher" in the Girls' Boarding School, Pressly Memorial Institute.

This separation from her family was a most trying one to her affectionate nature and her loneliness, even with kind friends of another country, threw a shadow over many future years. The return of her beloved brother, Rev. Hope W. Hogg, as a missionary and teacher, gave her great joy and from that time Egypt was home. For six years before her marriage to Rev. W. L. McClenahan, July, 1902, she was principal of the Pressley Memorial Institute.

Her almost maternal interest in her girls coming from so many Egyptian homes, her study of their little faces and little character, was most absorbing; not only the physical well being of each pupil needing closest attention, but also the spiritual nature. The responsibility for the weekly prayer-meeting, Sabbath-school instructor, daily worship and chapel, preparation for admission of the girls to church membership—all these required a careful and prayerful life. Jessie was well fitted for leadership, with high intellectual gifts, with a clear, methodical mind she combined prompt executive ability. Her skill in using their beloved Arabic so beautifully gave her a power over the people. After her marriage, Mrs. McClenahan entered upon her new duties in Alexandria with characteristic earnestness. Her daily work in the school, rehearsing her Arabic Bible lesson, while preparing her household duties, attending regularly at the place of prayer, often finding week after week only a single Sudanese enquirer did not discourage her. The traits of order and promptness which marked her public duties governed her beautiful, well-ordered home. In her friendship Jessie was intensely loving and sympathetic, though shy and reserved with strangers.

To those who knew and loved her best, the loss is very great. Her hope and joy were with her until the last, and when she suddenly exchanged the "midnight of earth for the dawn of Heaven it was well with her."

After a year of quiet sleeping with her babe in the Protestant cemetery at Alexandria, she rests at Assiut in the tomb of her devoted father, her beloved brother,

Herbert, and the little ones who went home so long ago. In the desert sands at Drouka with the mighty Nile on one side—the purpling mountain wall on the other side; they rest until the resurrection morning.

Testimonies from the Field.

BEING very sad but ready to do your wish, I will write a little sketch of Mrs. McClenahan's mission work in this town of Assiut in which she was brought up and labored as the principal of the Pressly Memorial Institute. Knowing that you wish to hear our full testimony of her work among all the girls that were brought up under her care, and that of the teachers who labored with her, of which I was one for five years, I feel that I must not keep back anything in the way of praise of her work and her person. As the principal of the school she spent most of her time teaching the Bible. Once she was asked, "Why do you not take any English classes?" "No" she answered, "I think that it is my duty to help the girls to learn their Arabic Bible well. This is more important than anything else." Her instructions of those Bible lessons was so wonderful, and the way she taught those classes was so delightful that her girls were very sad whenever the bell rang to leave her class. They all copied those instructions, and keep them yet. A few of those girls are in the school yet, a few are teachers, and others are married. They all testify, "We never ha l nor expect to have another to teach the Bible in the way she did." Not only because of her natural talent for teaching but having been born in our country, she knew our language as an Egyptian.

She was honored as a queen and loved as a mother, and was a good and wise counsellor to all.

About twenty years ago she started a missionary work at a place near Assiut named Drunka. She set ner heart to do some work there, and used to go every Sabbath day in the early afternoon. She had to ride a donkey, for we had no carriages here then. Hot weather did not hinder her, nor the south winds of the hot summer prevent her from going; she had to ride two hours going and coming back. Often we knew that her back ached from riding so far; but all that did not matter with her since she felt that the Lord had called her to this work.

When she first started there was no place to have a meeting, and just as she entered the village there were a few women wailing and slapping their faces, crying loud and weeping for the dead husband of Warda, one of their number. Just then they entered Warda's home, and our missionary thought that she would go there. She sat and tried to speak, but in vain, for they would not listen but preferred to wail. The next Sabbath she went to the same house and Warda listened a little; so by and by she would take Miss Hogg and sit us by her to hear, away from the noise of the women.

"The Word of the Lord shall not return to Him void." Warda, the hard-hearted woman, was brought to Christ and healed and was a good instrument in bringing others also. Not only so, but her home was the mission center for that village. She sent her only daughter to the Mission school. She was brought up there, and after a time she joined our church, and taught for a few years, and now she is married. This is the way the work at Drunka was opened. Now there is a student of Assiut College who teaches the boys and has meetings in the evenings. He takes his wages from the men's Missionary Society of our native church here at Assiut.

If I try to write of Mrs. McClenahan's

life and work it will take a long time and many volumes to do so; but I'll leave the rest to be read and marked in the lives of those that drank the teachings and had the privilege of being with her. May her life continue to bear fruit in the lives of those her Egyptian daughters.

ANISA MOOSA MAWAAD.

Several times before this I have been asked to write something of the life and work of the one though gone from us is ever present with us in precious memory; and each time when I have attempted to put a few words upon paper I have failed utterly—everything seemed so inadequate speech so poor, words so powerless to convey the thoughts that surged up in my heart until the fullness, beauty and and richness of her life overwhelmed me and I would lay down my pen and helplessly say, "I can not do it." You will sympathize with me when I say that for more than eleven years she and I were together in the bonds of friendship, unique—of the kind, that can never come to one but once in a life time. We knew each other thoroughly and were privileged to look into the innermost recesses of each other's hearts. Her power to love was marvelous and her power to pour out of the wealth and richness of this love into the lives of others was beyond expression. The only answer —at least the most comforting answer to the "why?" that cries out in one's heart is that her life was already so full of love that when the new love came—that marvel of marvels—*the mother-love*, there was not room enough here; so the loving Father took her with the crown of her life where all is love and where there is nothing to hinder its expansion. But it is not trusting to ask "why?" and so we who are left must remember that since God is love He will give us of Himself so that we too, may give out to others.

I asked our missionary association the privilege of collecting funds to build a Memorial Chapel in connection with the Girls' Boarding School at Assiut so long under her care, to be called "The Jessie Hogg Memorial Chapel," and the request was heartily granted at the winter meeting and now I am at work to collect the funds. I shall send the appeal to our dear sisters in America soon. It was a cherished wish of hers for years to build a chapel in connection with the school that would be large enough to accommodate the whole school, and she was not able to do it, but now we hope we may just do this little bit of unfinished work for her —or rather for the Master whom she served so faithfully. I feel sure that many will be glad not only to help in building this chapel as a Memorial, but will be anxious to help in that work which is preparing so many lives for usefulness in the Master's vineyard.

If I were only a painter I should like to portray for you just one of the many gatherings there in the Pressley Memorial Institute (Girl's Boarding School in Assiout). The girls crowded into two adjoining rooms, our dear Mrs. McClenahan, then Jessie Hogg, standing on a raised platform in the doorway that she might be seen from both rooms; her gentle face radiant with the message in her heart for the girls; her sweet timidity, which constituted one of her many charms, causing her to speak in a low, almost caressing voice, as she announced the Psalm, the devotion of the older girls to their beloved principal written upon their faces; the singing led by her in her clear, correct voice; then the reading of the Word, and the wonderful prayer, in which every child could join; for every one, large and small, knew that "Sitta Jessie" was praying for her.

All this and much more one longs to let others see. But the things that few people ever saw were the most wonderful things in her life—the little quiet heart to heart talks with the girls, the Bible lessons, the little prayermeetings, etc.

CARRIE M. BUCHANAN.

Luxor, Egypt.

Memorial to Miss Edith Fulton.

Pasrur, India.

MY DEAR sisters of the Woman's Board;—May the Lord give you grace and strength to bear and me the strength to write the sad news I must write to you this week! Our dear Edith Fulton has gone home. Her spirit left us on Friday morning, March 30th.

We knew she was seriously sick from the first, but one's fever goes pretty high out here, so did not think but what it would yield to treatment pretty soon and every day we expected it to break.

When I told her the doctor had fears of her recovery, she said, "Do you think so? I had thought I would get well, but if it is for God's glory that I shall be taken it is all right." We have been in such urgent need of a well on our compound and when I was going to the meeting in December she said to me "You ask if we can borrow the money to begin the well, because if we wait until after June it will be of no use this year, and said she had Rs. 500 coming due and she would draw that out and give to me for the well. The mission gave me permission and she had just sent me the money two weeks before. She said, "Now, Marie, you can just keep that money of mine in the well. Then she said what little money she had in the post-office after paying the expenses could be used in the mission work. She told me to give each one of the ladies something to remember her by and to remember her Sabbath-school class and the girls she has been supporting in the school here. Then we asked her where she wanted her body laid and she said, "here in Pasrur." I was so overcome with that as I did so want her to stay here, for it has already had a wonderful effect on the Christians and heathen.

She left a message to her mother not to mourn and weep, and prayed for her parents to be given strength, for she said, "You know they are old and their hearts will be broken." She left the message to the village women of how much she had enjoyed teaching them in the summer schools and had looked forward to many years with them, but God had willed it otherwise and for them to stand steadfast in the faith. Miss Spencer, Mrs. Brandon and I were in the room when we told her first, but the others who had been helping take care of her came in one by one, so that all saw her faith and heard her so calmly submitting to the will of God for His glory. She was given strength to tell us all she wanted us to know, and then very soon her mind began to wander and at no other time after that could she have understood or told us any thing. It was hard for her spirit to be freed from her body. The struggle was long and hard and it was very hard for us who sat by to know that we could do nothing.

A great crowd of natives Christian and heathen, most of whom had never looked on a white face cold in death before. were gathered. Dr. Martin had charge of the service and spoke in English and we sang No. 6 inthe old Bible Songs. Mr. J. H. Martin, Miss Embleton and Mr. Brandon all spoke in Urdu and there was one English prayer and two in Urdu. She was carried on the shoulders of brethren, both Indian English, and American, shoulder to shoulder and laid in the little cemetery here where so many of those brought up from the famine country have been laid. Green wheat fields stretched on every side and looking to the north were the grand old mountains snow capped. Quite a little distance away are the mission houses seen through the trees, and there we left her body, but her spirit is serving before the throne of God day and night.

Two lady misisonaries living together are thrown very much on each other for companionship, sympathy and help, and all these things we found in each other. Never one word or thought of misunder-

standing but perfect sympathy in each other's work. She was the first one of our single ladies to be crowned, and as one wrote to me last night, "Our chain is a link shorter and we are all drawn that much nearer together."

May I too be taken in the midst of my work and as prepared to do the will of our Father as she was. Pray for Miss Kyle and me.

Yours in sorrow,
MARY A. LAWRENCE.

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A Tribute.

It was a sad message that came across the seas to the many friends of Miss Edith M. Fulton announcing her death at Pasrur, India, in the early hours of March 30th, 1906.

Miss Fulton received her appointment to foreign work in 1894. Her furlough period was in 1902—1903, returning to India in the fall of 1903.

She has ever been regarded as one of the most faithful and efficient of our representatives in foreign service. She was a diligent student of the language, a most unselfish and sympathetic missionary. She exercised good judgment in executive affairs and constantly evidenced a life separated unto good works. She lived "as seeing Him who is invisible" and served her Lord daily in striving to win souls for His glory.

The women of India loved Miss Fulton and with the missionaries, sincerely mourn because she is not. Her life has been given for her Hindu sisters. May we not cherish the hope that they may partake of the Spirit who controlled her life and so prepare to meet their Miss Sahib in the "home beyond." Thus may her missionary work go on while she rests from her labors.

This first death among our young women missionaries of India brings sorrow to the Missionary Association and to the Women's Board, but the Lord sustains in every circumstance in life and we rejoice in His comforting power at this time.

To those most deeply affected by this providence our tender, loving sympathy is extended—to the home circle now broken for the first time; to the missionary ladies who cherished her as a sister; to the native women for whom she has agonized in prayer and effort, and to the good sisters of the Women's Missionary Society of Southern Illinois Presbytery, who have so liberally supported Miss Fulton. May they all realize that our heavenly Father makes no mistakes and be comforted in the thought that with her "all is well."

The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their hands; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

By order of the
WOMEN'S BOARD,
Pittsburg, Penna., May 24, 1906..

Action of Sialkot Mission.

While we are overwhelmed by the mystery of God's providence which has taken from our midst Miss Edith M. Fulton, one of our most devoted, earnest colaborers, yet we bow submissively in the confident faith that He doeth all things well.

Through the sudden removal of Miss Fulton, in the prime of her life and in the very zenith of her usefulness we hear the voice saying unto us, "Be ye also ready."

We express our high appreciation of a true, noble, large-hearted friend, with whom it was a delight to have had fellowship for a season in the Lord's work.

We extend our heartfelt sympathy and love to the father and mother, brothers and sisters in the homeland, who have been so sorely bereaved, and commend them to the gracious loving care of our Heavenly Father, to the Holy Spirit, our Comforter, and to the fellowship of Jesus Christ our Lord.

We sympathize with College Springs Presbyterial Missionary Society and the

MISS EDITH M. FULTON.
MISSIONARY TO INDIA 1894-1906.

"Goodness and mercy all my life
Hath surely followed me
And in God's house forever more
My dwelling place shall be."

home church in their loss of a faithful representative.

We also remember the workers and Christians of Pasrur district in the loss and sorrow they sustain by the removal from their midst of one whom they loved and respected and who spent herself so wholly in their interest.

EMMA DEAN ANDERSON,
ELLA M. GORDON,
NANNIE J. SPENCER,
W. J. BRANDON,
MARY A. LAWRENCE.
Committee.

Southern Illinois Presbyterial.

At the spring meeting of the Southern Illinois Presbyterial, held in Marissa, June 14, a memorial service was held in honor of Miss Edith Fulton, Sialkot District, Pasrur, India, whom it has been our privilege and pleasure to support the past eleven years. This was led by Mrs. John Rutherford, Jordon's Grove.

Upon the pulpit was placed a framed picture of our dear departed missionary, before which a large boquet of white lillies shed their fragrant perfume. The service was touching and impressive, many ladies bearing testimony to her cheerfulness, earnestness and consecration, she having visited many homes while on furlough three years ago.

The ladies of our Presbyterial are earnestly praying that one or two of our own girls may see those dark faces turned this way and those hands stretched out to us in earnest pleading for the Light, and seeing this may hear the call and answering say: "Here am I, send me!"

MRS. J. S. DAGUE, Sec.

The following resolutions were adopted:

Whereas, in the Providence of God, for the first time, Southern Illinois Presbyterial Missionary Society is called upon to record the call to "Come up higher" of our standard bearer, Miss Edith Fulton, in the foreign field, we bow in humble submission until we shall know in the time to come, as we cannot know now what it all means. To us it seems a sad ending of a very useful and necessary life, but the Father who views all things from His high throne, saw that Miss Fulton was now prepared for the higher service and enjoyments of the Heavenly Kingdom, and so has crowned her; and her young life dedicated to the Lord, and her twelve years of active service, is now rewarded by an Eternity of joy in His presence.

RESOLVED 1, That in the death of Miss Edith Fulton, our India Mission has suffered the loss of one of its most devoted, wise and efficient workers.

RESOLVED 2, That we bear cheerful testimony to the loving and Christlike spirit which dominated her life; to her wisdom in meeting every difficulty; to her loyal devotion to her work, and to the wonderful accomplishments of her noble life, even to the thoughtful and loving provision for the work and workers which were so dear to her when told that her labors were almost finished. And since she by request left five hundred rupees toward the making of a well in the Sialkot District, we would hereby petition the Board that the well be named the Edith Fulton Well.

RESOLVED 3, That we seek to imitate her noble qualities as a servant of Christ; that we labor and pray for one to fill the ranks broken by her summons to her Heavenly reward.

Respectfully submitted,
Mrs. SADIE WHITE,
Mrs. WM. CAMPBELL,
Mrs. J. W. WEIR.

Mission Creek, Nebraska.

A tribute of love by the Women's Missionary Society of Mission Creek, Neb., to the memory of Miss Edith M. Fulton, who lay down her life for the women of Pasrur, India, March 30, 1906.

She was received into full membership in this congregation by profession of her faith May 12, 1888, and remained a member thereof until her death. Her life was

one of active service in the work of the Master, whom she daily loved to serve.

Miss Fulton was a faithful member of the Young Women's Missionary Society previous to her going to India. On her return home in the spring of 1902 she identified herself with the W. M. S.. While with us she put forth every effort to acquaint us with the work among the women of India, and its great need, showing thereby that her whole heart was in the work. We have reason to rejoice for the grace that sustained her. Her message to her parents was, "Weep not, Edith has no fear." Her death was a severe shock to her home congregation, for by her sunny, happy disposition, she had endeared herself to us all. Her daily life and cheerfulness in going out from her happy home, proclaimed, "My life is not my own, but Christ's who gave it.'

We extend to her family and her co-workers in India our tenderest sympathy in their bereavement, and commend them to God who doeth all things well.

The same society also offer this tribute of love to the memory of Mrs. Eliza Harriet Fulton, who entered into her eternal rest and reward May 29, 1906. Mrs. Fulton was a charter member and for many years an active worker in our society. Though of late years she was sometimes kept from our meetings by failing health, yet she was sincerely interested in the society and all the work of the church.

The peculiarly sad circumstances of her death, hastened, as we believe, by the shock of her daughter Edith's death, constrain us to assure Mr. Fulton and his family of our sympathy with them in their double bereavement.

Mrs. ELLEN N. COLVIN,
Mrs. VIOLA McKEE,
Mrs. EMMA FERGUSON.

Shut-in Women in India.

By Miss JOSEPHINE L. WHITE, Rawal Pindi.

Methods of Reaching Them.

IN THIS land of ours when we think of shut-in women we think of those on whose lives has come the blight of disease—sufferers who must remain in-doors and whom we like to think of as being cared for by tender, gentle hands, which, guided by love and sympathy, do all possible to make a life of suffering a life of happiness.

How different are our thoughts when we think of shut-in women in any Mohammedan country. There they are ones on whom the iron law of a sacred custom has laid its hand; a law from which there is no appeal, for do these women not believe it to have been a custom commended by their prophet that women should allow their faces to be seen by no men but by their nearest kindred? Poor women must go out into the world, work and help earn the living, but Mohammedans of the wealthier class keep their wives in the strictest seclusion. The custom does not belong to Hinduism, and only such Hindu women live in purdah as have taken the custom from Mohammedans. Hindu women of good class go from one end of India to the other without making any effort to conceal their features. While not in purdah Hindu women do not associate with men as do women in Christian countries.

What I write now of home life refers particularly to the Mohammedans. Mohammedan houses are built with the object of keeping a part of the house separate for the women. This part of the house is spoken of as the zenana, or women's part of the house. Zenana comes from "zan," a Persian word meaning woman. Zenana work means simply work among and for the women. The

social higher classes of Mohammedan women can be taught only as women workers visit them in their homes. No man other than nearest relatives is ever permitted to cross the sacred portals of this part of the house. Not even a man servant enters without notice being given so that the women may flee to an inner apartment, or cover their faces, whether these faces be young or old, plain or beautiful.

As I went about from house to house while the summer plague was spreading through Rawal Pindi, often did women tell me how their men would fight with knives, but no inoculator or fumigator would be permitted to cross the threshold of their homes and desecrate the sanctity of their homes by looking in their faces. Men actually did keep knives ready, as one said, sharpening them a little every day to have them in good order in case any one should come to inoculate or disinfect.

Every time a woman from such a home goes out she wears a covering—burkha in India—made of white muslin. hiding the entire figure. Loudly do these purdah women criticise the one who ventures so much as to lift her burka a little from over her face as she wearily trudges along on a hot summer day. "Just look at her," said the wife of a Mohammedan official as one of these women passed, with face partly uncovered, "Just look at her. Why does she not take it entirely off and go along the street as a common woman?" The one who said this is an intelligent woman, has a fair knowledge of English and has read much of the New Testament. She and I have had many talks on woman's position, yet never but once do I remember her yielding even a little to my belief that Mohammedan ladies should be allowed more freedom. Europeans often drove by her home with their families. She saw them through her curtained windows, and once I said to her, "Don't you think it would be nice if you could go out driving with the Khan, your husband, taking your little children with you?" She thought for a minute and then said, "Yes, it would be nice. I know nothing of the Khan's life outside of this house. He went to a Christian wedding the other day. What do I know of such things? I hear he goes to places; I know nothing more about them."

"Burka" Dress of a Shut-in Woman.

The wealthy and educated men of the different religious systems have their places of meeting and form educated non-Christian society. Mingling in this and reading English books and papers they learn much of what is going on in the world. Few of them ever bring any of the culture they acquire or knowledge they gather into the zenana. Many of them think education altogether unnecessary for woman. In their homes they have one room, or a suite of rooms, better furnished and quite separate from the other rooms of the house, in which they receive their men friends. If a man guest comes the food may be cooked by the women of the house, but it will be served by some one else and in that sep-

arate room. Not one of the women of the house are supposed to get a glimpse of the man visitor.

As a class these women do not mind this seclusion, but like to think of themselves as precious parcels that must be kept carefully guarded. Socially they are the ladies of their people and are proud of this. Said one of these to me, "I never go outside the walls of my home except when my husband is transferred from one station to another, and then I am carried to and from the station in a dooly (covered chair.)"

No Mohammedan man ever troubles himself about the purity of family life in any home but his own. He may strive to guard it, and his own life makes him the enemy of every other household. The knowledge of the wealth or beauty of a woman spreads abroad there as it does here, and notwithstanding efforts to keep the zenana sacred, flirtations find their way through the closed door and many a woman has been lured from the home of her friends to her utter undoing. There are servants in the home and there are other women who go about often in the character of religious medicants. News is carried from one house to another.

I knew a woman in Rawal Pindi whose hand was withered and who went about from house to house. She wore a rosary, which she fingered with a most devout air. No woman would have turned her from her door for fear of her curse, yet she was the tool of whoever gave her the highest price. On returning to Rawal Pindi after an absence, the lady of the house in one of my zenanas told me a sad story of a sister; one who had read with me for years. She began reading the Testament when her first husband was living and she was a well off and unusually happy woman. After the husband's death she got on very well for a time, but was finally remarried to a cousin and went with him to his village home. She became very jealous of his other wife and returned to her house in Rawal Pindi, which was built against that of her sister and opened into the same court yard. She owned much jewelry and wore about her neck a long necklace of gold mohurs and a string of gold beads. The sister told me how the woman of the withered hand had carried to Zainab the love letters of a moulvie (religious teacher) who sat in his mosque in another part of the city. One night she left her home and ran off with him and was now living in a house near his mosque. The sister begged me to go to her and make her understand how terribly she had disgraced her family and urge her to return home. I was shown the house to which he had taken her—a two story one. It was locked with a padlock on the outside. I called to her and she came to a hole in the wall and we talked through that. Some little boys who were playing about volunteered to go to the mosque and get the moulvie to unlock the door. To my surprise the door was unlocked and I was permitted to enter and remain as long as I wished. Zainab seemed glad to see me, but I got little consolation for either her sister or myself. Her gold jewerly was gone and she was evidently not happy though she claimed to be. I went away and came again. Each time I came the house was unlocked for me to enter. Finally I came and found the house deserted. Again I found her in another part of the city. One day I knocked at the door of the sister's house. I was made welcome but there seemed to be a hush over everything. We went into the court yard and there on a cot sat a figure covered entirely over with a sheet. On another sat a strange man and the man of the house. For some time no one said much, but I felt all the time that the sheet covered my old friend. At last we spoke of her and then she threw from over her head the sheet, and burst out with a torrent of abuse blaming all her troubles on her husband. the strange man who sat there, saying she told him she would stay with him if he would put the other wife out of the house, but he refused to do that and she was not going to

stay with that woman and so came home. The man said, "I could not put her away, I am fond of her. It would be like putting my own life out to put her away. You ran off and came here to your own people. I enquired about you and kept hearing that you were reading your Koran and saying your prayers, so thought you were getting on nicely until I heard you ran off with this man. I knew he only wanted to rob you."

I then learned he had come and tried to have the moulvie arrested. Seeing the police both fled. Zainab got into an yekka—native cart—to go to the railroad station, but the police discovered her and brought her back to her old home, and there she had sat from the time she had been brought in, refusing to uncover her head, and feeling deeply the disgrace that had come to her from being brought back by the police. Her people kept replying by telling her what a disgrace she was to them and that they did not want her amongst them any longer. The husband was going to divorce her. The moulvie had got all her jewelry and she had little left. She went to a little hut by herself. I visited her and wanted her to go into a widow's home and told her when she was ready to go to come to me. I knew this would not be while she had anything left. It was not many days however until, shrouded in her burka, she came. We talked of plans for her. She said she must go back to her house, but would come again. She never came. I tried to find some trace of her but could learn nothing of her. I was told she had gone to a distant village. When the Mohammedans learned she was coming to me they evidently sent her away, but I never learned what became of her.

While Hindu women are not kept shut up in their homes, Hindus do not approve of girls going to school after they are of marriageable age, and are taken out of school while they are still very young. Whatever teaching they receive after this time must be given them in their homes.

I have often been asked how the zenana worker gets into the homes of the people. The woman, who as a little girl in school learned to know and to love the Miss Sahib who took such an interest in her, rarely ever turns the zenana worker from her door. As we pass through the streets we often come on companies of Hindu women, sitting in the sun if winter, or shade in summer, working at their knitting or their embroidery. We stop, talk with them, read and perhaps sing. Some of them invite us to their homes. There are some men who are a little progressive and desire to have their wives taught. Such men write a note to the Miss Sahib or call on her and invite her to visit their families. A Mohammedan, woman through her latticed window, sees the Christian worker pass. She may call to her or send a servant to invite her to come in. Some women wish to learn knitting or fancy work and the zenana worker is sought out to teach this. In stations where we have hospitals, the medical attendant on her errands of mercy, opens the way to some houses. There are many ways of gaining access to the homes of the people. We can visit in more homes than we can take care of.

The Bible is read and taught in all the homes visited. In my own experience I never continued visiting a house where I could not read the Word of God, and have been forbidden this in but few houses. In Rawal Pindi a good number of women read the New Testament regularly. I endeavored to have all regular readers visited twice a week and it was a pleasure to come and find the bible lady with her Testament and on the look out for her teacher. The visitor in the homes is the one Christian worker, who comes in contact with every member of the household, and if she gains their confidence has a very great influence.

It is a most important branch of mission work and one to which too much attention cannot be given.

Dear sisters, pray for the women of India. Pray that the blessing of God be so on the labors of those who go to the

"Shut in ones" that they shall soon learn to love and trust the Christ to whom woman owes all her elevation.

Different Methods of Reaching Shut-in Women.

How the "shut-ins" are reached is what you would like to know; the "shut-in women," would it might be the shut-in men for a change! Wonder how they would feel? I've been brave enough at times to ask them the question, but oh! the strange look they have given me as they let the question pass by unanswered. Of course you know it is the Mohammedan women who observe such strict purdah. Hindu men have said to me, "Why should women be shut-in? Do not their eyes deserve to see the world as well as ours?"

The Mohammedan man looks on the matter very differently. I think you may be interested in hearing what one wrote lately in our "daily" in reply to an article that has been prepared by Mr. Sidney Low on "Islam in India" and published in the Standard. In this article Mr. Low spoke very plainly of the evils that come to the Mohammedan world because of their ruthless treatment of the women. In his reply the Mohammedan said (I give his own words): "Mohammedan girl as soon as she attains the age of six years is ordered by Islam that she must be induced not to roam about unveiled outside her house. It must be understood, and I think every one will admit, that woman is a great treasure for a man, and as treasure is always kept hidden from the eyes of others, so a woman should be kept. Again the law of nature, or God, whatever you may call it, has placed the pearls inside oysters and the oysters in the depth of the ocean. As they are valuable therefore they have been so securely preserved.

"A flower as long as it is in "bud" is always watched carefully, whereas as soon as it is open it begins fading and is tread upon. In fact purdah for a woman is not "mitigated captivity," but a great blessing."

We see the results of this "great blessing" in the ignorance and superstition that reign supreme in these homes where the "treasure" is so carefully concealed. The atmosphere, both physical and moral, is filled with foulness; so no wonder the "buds" spoken of so poetically by the Mohammedan man soon wither and are cast aside by these same men who value women too highly to allow them the freedom that comes at last to the pearls when they have been brought up from the depths of the ocean. Praise the Lord there are beautiful flowers and pure pearls in these Mohammedan homes for our Master, and it is to seek such He sends the daughters of the West.

How we gain an entrance to these homes cannot be answered in one short sentence, for there are almost as many ways as there are women to be reached. One way perhaps more common than any other is this. While visiting and teaching in a zenana the little black-eyed woman who has learned to look forward with so much pleasure to your coming has a friend she would be so glad to have you teach. Will you not go and see her? Thus another shut-in is found and has the message of light given her. Sometimes there are a halt dozen friends and all open their doors to you.

Again some one has heard you have a famous medicine for ophthalmia, or that you know how to cure the stubborn malarial fever, and you are called into a new home to bring relief to the suffering.

A friendship is formed there and you can probably have an opportunity very soon to tell of the Great Physician. The "Songs of Zion," as you have sung them to the plaintive Punjabi airs, have sounded sweet and strange to the ears of the shut-ins who live in the street you visit, and it may be a little child will be sent over to ask you "to come and sing those songs in my home," and another opportunity is given you. Some want you because they know and loved a Miss Sahiba back in the old home village or city and 'or her sake "will you not come and visit me?"

A girl's school opens many homes. The mothers all want to see the Miss Sahiba who teaches the girls, and they want you to listen to what they have learned from the girls who go home and faithfully repeat all that has been said and done in the school. Happy surprises often await one in such homes! Faith and patience are needed to keep these homes open to one, for after all the opening is not so difficult as it is to so keep their interest that they will long continue to be taught by you of the only Saviour.

I wish you who read would write and ask me for names of shut-ins for whom you will pray earnestly every day that they may come into the light speedily. Have you become one of the intercessors?

Yours in behalf of the hidden pearls in the zenanas,

MARY J. CAMPBELL.

The Sikh Religion.

By E. M.

THIS religious sect arose from a disposition to harmonize Mohammedanism and Brahmanism. They were the disciples of Nanak, who was born near Lahore in the year 1469 and died in 1538. He was originally a Hindu but renounced idolatry, and his idea was to bring about a union between Hindus and Mohammedans on the common ground of a belief in one God and the unity of God, and that every man should submit himself to a spiritual guide or Gurn and remain in complete subjection to him through his whole life.

Nanak's followers called themselves Sikhs or disciples, in acknowledgment of their dependence on their pastors or gurns. Nanak was the first great gurn or pastor of this sect, and he was succeeded by nine others. These ten gurns gave firmness and power to the entire sect, each gurn adding some new force, and giving some new direction to the strange sect. I shall speak only of two or three of these.

The fourth gurn by name, Ramdas, saw the necessity of a religious centre and purchased the tank or lake called Armitzar or lake of Nector. Here he taught the Sikh doctrines and attracted large throngs of devout followers; the fifth gurn by name, Arjum, compiled the first Sikh Bible; the ninth one developed remarkable military qualities; the tenth, who was the son of the ninth, became a great military leader. He gave to the whole Sikh sect a martial quality; he converted it into a vast and fearless army; he resolved on national independence; he abolished caste or tried to, and declared the perfect equality of all men; he adopted certain regulations for the uniting of his people into a solid military force; he added the name Singh (livra) to their other names.

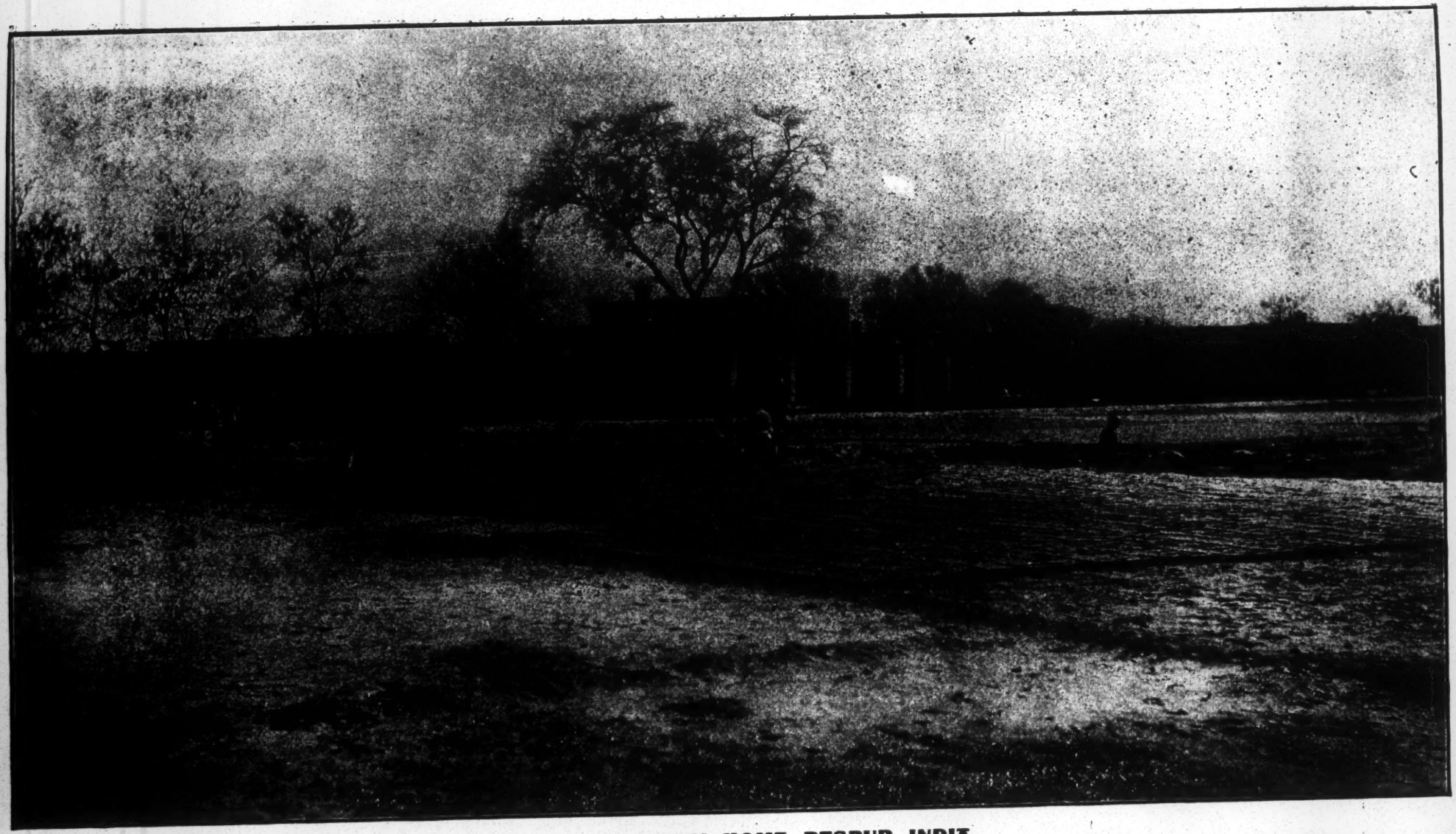
The hair must be worn long, a sword in token of perpetual hostility to the Musslemans must always be carried; they must wear short trousers, never use tobacco, never worship idols, nor bow to any person except a Sikh pastor or gurn and never to turn his back upon a foe.

War became the one passion and employment of the Sikhs. They acquired territory and in time the whole Punjab came under their dominion. As the Mogul Empire declined they rose in power. No braver soldiers ever fought on an Indian battlefield. Their weapons to this day are among the most formidable implements of warfare ever forged. The weapons of the gurns were believed to be holy and were even worshipped.

Under the tenth gurn the sect assumed a decidedly Hindu coloring. Many of the Sikhs of this day adopt caste, keep Hindu festivals, observe Hindu ceremonials, and even present offerings to idols in Hindu temples. As the English gained power elsewhere in India it was essential that the Punjab be conquered and occupied as it controlled the Afghan passes into India.

The Sikhs had long held that province (The Punjab) with an iron hand. The way they treated invaders was a warning to all who might be rash enough to engage in the same venture. The English came into conflict with the Sikhs in 1848, but the latter were not thoroughly conquered and the Punjab added to the British dominion in India until 1849. The wars for the possession of the Punjab were very costly in life and treasure to the English. The great final conflict for the possession of the Punjab was fought between the English and the Sikhs at Gugerat, near Nazirabad, the scene of the victory of Alexander the Great over Porus. The Sikhs had risked everything on this one battle and they lost all.

(I want to say here that among the great spoils in this final battle was the Ko-hinoor then the largest diamond in the world. This immense diamond had passed from one Sikh order to another after

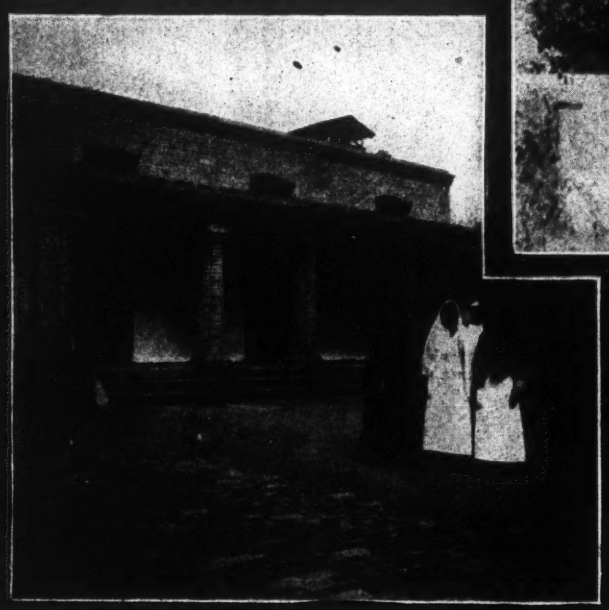


GIRLS' INDUSTRIAL HOME, PASRUR, INDIA.

Built in 1903 from a surplus Famine Fund ($40,000 was sent as special fund from United Presbyterian Church,) Miss Emma D. Anderson was in charge of famine orphans.

THE MEMORIAL SURGICAL DEPT. FOR DR. SOPHIA E. JOHNSON.

GOOD SAMARITAN HOSPITAL JHELUM, INDIA.



A STREET SCENE IN FRONT OF HOSPITAL.

PRIVATE WARD IN THE GOOD SAMARITAN HOSPITAL.

a long history of inheritance. Now it is a part of the Royal Regalia of England and was worn in a brooch by Queen Victoria at her levees. This huge diamond has of late been cut down some so that it is now the fifth in size though far the most brilliant.)

The strength of the Sikhs was broken after several battles at Gugerat, February 21st, 1849, and the whole territory was annexed to British India, except Kashmere, which had been made over to the young Maharaja Dhulip Singh in 1846. He was consigned with a settlement of 20,000 lbs a year to an English guardian. He spontaneously became a Christian and long lived in England.

In 1858 there were nearly 21,000 genuine Sikhs serving under the British colors. There are now about 14,000. Should the British rule continue for two or three generations it seems probable that the Sikhs will have become reabsorbed in Hinduism.

I will add just one thing more in regard to these people and that is that from a sect they become a nation, not only with a national spirit, but with a strongly characteristic physique and physiognomy. Among all the bronze tinted races they are said to present probably the finest example in existence of manly beauty and dignity of aspect., whether as princes or warriors. E. M..

Xenia, O.

Education of Girls in India.

By Josephine Martin, Sialkot, India,

THERE are two branches of educational work for girls in the India Mission. There are schools established for non-Christian girls in some of the cities. These are day schools and the zenana missionaries have charge of them in connection with their other work. If we had enough missionaries so that each of these schools could have the whole time of a missionary this branch of the work could be developed more than it has been, but when the missionary spends her winters in district and can only give partial supervision to the school during the summer, the wonderful possibilities of this work cannot be fully realized. The Hindu and Mohammedan girls, who attend these schools often come from homes which can be entered in no other way. The Bible is thoroughly taught in these schools and "The entrance of Thy Word giveth light." has often been proved.

One girl was very much interested in her Bible and her parents became alarmed and arranged for her marriage with a bigoted Mohammedan from another city. She knew that she would not be allowed to take her Bible with her, and before she left she said to the missionary, "I want you to pray for me that although I am not allowed to take my Bible with me, I may so live Christ in my daily life that my husband's people may know that Christianity is the true religion." We believe that there are many secret believers among the girls in these schools and can we not pray for them that they may all so live Christ that these schools may be the opening wedge into many homes?

A very important branch of our educational work is the education of the native Christian girls; that is, the girls in the Christian homes in the cities and especially the villages. Success in establishing day schools for the girls in the villages has not been what we hope it will be at some future time when the Indian Church is more developed. As yet our native Christians do not value the education of their girls as they will. We find that in the older districts the Christians are more willing to have their girls edu-

cated, and are willing to sacrifice something in order to send them to a boarding school.

Where there are day schools for the girls in the villages the attendance is apt to be irregular, for home duties, and often when allowed to go they have to take the baby brothers and sisters along with them, to care for while they are trying to learn to read and write. In some places a few little girls attend the boys schools, but when they get to an age that there is really some hope of their making progress, they are taken out, because, according to the ideas of the country, they are too old to attend a boy's school.

Then there is the ever present difficulty of securing enough competent Christian teachers for village girls' schools. Very seldom the conditions are such in the village that a Christian girl who is not married can have sufficient protection, according to the customs of country, to be able to have a school. The wife of the village worker may have the ability, but if she looks after her home duties and visits the village women in their homes, she has her time all taken up. It is hard to get enough Christian men who will be competent to take charge of the village boy's schools, to say nothing of schools for girls.

If the report of girls education in our mission twenty years ago were compared with the report of this past year, the wonderful development of the work would surprise us. We believe that the next twenty years will show a much more marked advance and especially along the line of village schools for girls.

Thus far the mission has been almost entirely dependent on the boarding schools for the training of the daughters of our native Christians. For many years this work was confined to the Girls' Boarding School at Sialkot, but now there are a number of primary boarding schools in different districts and the Girls' high school has been established for the higher education and training of girls who are to be fitted as teachers. Not counting famine orphans there are about three hundred girls from our native Christian homes who are being trained in the different boarding schools. We thank God for the advance that has been made during the past twenty years. But our church membership in India is now over ten thousand. and three hundred is a small number compared with the thousands of girls in the villages who, although they belong to Christian homes, are surrounded by such degenerating influences as are impossible to describe. In the villages scarcely any of the passage ways, which are their streets, are wide enough for a buggy to pass through. The whole village is crowded into a very small space, and there seems to be no family privacy whatever. Although the Christian family may be striving to live up to the Christian standard that has been taught to them, the immorality of the village life about them is bound to have its effect on the children. The little girls in the villages are allowed a great deal of freedom and hear vile language all about them and see sights that taint their minds and sear their souls. How can we bring about the pure influence of the Christian home, which is so much needed in India, better than by training the girls who will be the centers of influence in the Christian homes of the next generation?

The purpose in all the boarding schools is the same. The aim is to keep the girls in sympathy with their own village home life and not educate them away from their families and friends. The girls do all the house work of the school and are taught to do it promptly and well. Cleanliness and order are required, and by the frequent rotation of tasks the girl is well trained in all the home duties, even to the management of the home. The Bible is taught and great prominence is given to its study.

But after all, that which counts most is the moral influence of the schools on the lives of the girls. There is a healthy sentiment in favor of work and that is not found generally in India. As

soon as a man gets enough money he must have some one to do his work for him. One man, who earned more than many of the parents of the girl, brought his two daughters to the Sialkot school. He said, "I want my daughters to learn the Bible, English and crochet. I don't want them to do any housework." He was told that he could either leave his daughters or take them back home, but that no exception could be made in their favor. He left them and the girls soon found that to refuse to work was unpopular. They became so much interested in working, that at the last meeting of the Christian Endeavor Society before vacation, when the girls were telling what they meant to do for Christ during vacation, these two resolved that while at home they would do the housework for their mother. When they returned to school after vacation they related their experience. They said that when they first asked their mother to dismiss the servant and allow them to do the work, she refused saying that they did not know how, but at last she agreed to try them. They did all the work and their mother was so pleased with the way they did it, that their father was quite reconciled to their domestic training in the school.

One other encouraging feature of the school is the sentiment against impure language and disobedience of rules in general,. The girls who have shown the most progress in the Christian life are those who have had much to overcome in their lives, and the victory over self and sin has come by the help of God's Spirit. One girl who seemed at times almost to be possessed of a demon is now one of the most helpful, humble, earnest Christians in the school. Other examples might be given where the grace of God has overcome the influence of generations of vice and degradation; but we know that cannot limit the power of God, and His power is often so manifest in these humble lives that we are astonished at our lack of faith and the slow progress we have made ourselves.

The practical view of Christianity and the real belief in prayer is quite marked in all these schools. Christianity is applied to every day life in all these schools. It is not unusual before the Communion Sabbath for confession to be made one to another, because of self-examination. Prayer, too, is applied to every day life. When the government inspectors come to a class to examine them for promotion, all heads are bowed in silent prayer for help. On the other hand, we find that Satan fights long and hard before yielding the control of many of the girls, who, young as they are, have seen and heard so much of sin.

One little girl who was being punished for using some vile language, looked up at the missionary with tears in her eyes and said, "You must remember, Miss Sahiba, that I am a new girl, and I have not known that these things are wrong." We need the influence of the true Christian home in the Punjab. This item is found in the last circular of the "Punjab Prayer Union." "Praise God for the work of His reviving spirit among our Indian mothers and homes." Yes, the revival which has started in the Punjab will reach the villages and the Christian homes there. Do you see the wonderful possibilities of our girl's schools to help bring this about?

Medical Work in India.

BY PANDORA SIMPSON, M. D.

MEDICAL work in India is very interesting indeed, as I suppose it is everywhere. It brings one in contact with all classes of the people, from the sweepers and beggars up to the daughters and wives of the Judges, Rajahs and wealthy classes. The latter seldom come as in-patients to the hospital, but many purdah women of the higher class attend the out-patient department.

The Good Samaritan Hospital has just

had an operating room and surgical ward* attached, added to its other buildings, which altogether give room for at least thirty patients. The ward for European patients has never been used although we have had two European patients in the Hospital, the past year, who occupied a private room used for assistant or compounder; but the three other wards have often been filled, and this past month so many maternity cases applied for admission that on two occasions the maternity ward was full and patients had to be put in the general ward upstairs. This is an unusual occurrence here, as the Hindus and Mohammedans usually prefer to have the native midwives and are very superstitious about carrying out all the traditions of their ancestors at this time, and they are afraid to be left alone a minute lest evil spirits harm the woman or child. Some of our Christian women cling to their old superstitions in this respect also. This past month one Hindu woman, one sweeper and three Mohammedans have been admitted to the maternity ward, and two Christian women.

In March there were a number of in-patients who listened very well to the Bible reading and were very fond of the singing. One girl of ten, and an old woman, who teaches the little girls in a near village patients from the Koran, took great pleasure in committing the 148th, 51st and 100th psalms in Punjabi, and they would sing them over when sitting by themselves.; the other patients seemed to catch the infection, and tried to sing also at prayer time. One evening when I returned to the Hospital, about 10 o'clock at night, I saw the light burning brightly in the ward and went in to see why it was not turned low, as the custom is when the patients go to sleep, and I found the patients who were able to walk around from the wards gathered in there, and they said they were waiting to be read to. I had not been in that evening as usual, so we sang "psalms in the night."

It is a great pleasure to get out to visit some of the near villages occasionally, or go to visit the people doing district work. The first time I went, accompanied by a native Christian girl, I had no sooner seated myself at the invitation of a woman whom I recognized as one of our dispensary patients, than her husband came up and in a very rough way said, "Lusin jao!" (Go away). I sat still and asked him if he knew who I was, and also asked him who he was. The women hastened to tell him I was the "Doctor Miss Sahib" and he went off and said no more and we read to that family in peace, but as we went through the streets a howling mob followed us and swarmed into the court yard of the next house we visited and covered the flat roofs of the adjoining houses until we could do nothing there except ask about the health of a woman who had been in the Hospital for a few days. From that house we were invited into the house to drink milk, and while I was talking to the woman of the house, four venerable looking men filed in and seated themselves on a bed. I asked the woman if they were relatives of hers and she said one was her husband, and one their maulvie (Mohammedan religious teacher). He then inquired what books I had with me and I handed him one, which was a book of praise in Roman Urdu. He could not read that, so I opened it to the "parable of ninety and nine," and read it and asked if he understood it, so had a chance to tell the women through him of Christ Who came to seek and to save the lost.

*See middle frontispeice.

Some Messages from the Field.

Our Rescued Famine Orphans in India.

DURING the recent terrible famine in India, when so many millions perished with hunger, the missionaries working in the parts of the country where the famine prevailed, were simply unable to care for all the little ones who came to them in search of food; but, we as a mission felt the leading of God's Spirit in becoming responsible for about 350 of these children. Although every care was bestowed upon these poor starved little bodies, help came too late to about 100 of these little ones. But even these were His special gift to our church, and I firmly expect to meet all these at God's right hand, saved by their own faith or of those who rescued them as their very own. Many of those who have gone from us, gave loving testimony to their sure hope of eternal life at God's right hand. The writer's own faith has been made stronger by witnessing to the power of God in the lives of these dear children.

Like all our work here in connection with the mission, the rescue work was the church's work. Without the most liberal gifts of our friends across the seas it would simply have been impossible, no matter how the heart ached, to have saved these orphans. The contributions were so liberal during these years, and especially in 1900, that we have had enough up to the present time. I am thankful for the privilege of telling to the readers of the Magazine the story of the work.

Without any consultation with others we seemed to have followed the clear leading of God in regard to the establishment of industrial schools. For years not much had been done in this country along this line of missionary work, but a change has come and every where this work is being developed, God's spirit moving us as a mission or missionaries.

To find our boys about sixty in number we stop in Gujranwala, one of our oldest and most prominent mission stations. The mission compound is about a mile from the railroad station and city, and on one side of it we find our Industrial Home for boys, under the management of Rev. Oslome Crome, a tradesman as well as minister, and missionary like his Master. Comfortable accommodation has been provided for the teachers and pupils. The buildings are plain and substantial looking.

Coming through the chapel room to the left we find the long wood benches where those who wish to become carpenters can do so, some of the boys having become quite efficient in the use of tools.

Adjoining this there is an iron shop where heating and cook-stoves are made. What to me is the most interesting part of the industrial work is the long loom-room filled with modern hand looms. Here some of our boys have already succeeded so well on the making of cloth as to become teachers of weaving in other places. On my return from America I was really surprised to see what advancement the boys had made in producing different kinds of cloth. Surely the industry that enables boys to take the thread and form it, provide nice clothing for themselves and to sell at a good profit is worth while teaching to them. All the clothing of the school is made by the boys themselves; so in different ways those in charge are maintaining a self-supporting institution.

The doors of the Home are open to boys from all over our mission field who desire to become tradesmen. Their education is not neglected, and above everything else the first aim is to win our boys to Christ and be trained to live and labor for Him.

India needs independent men, who are not ashamed to work with their hands, even if they do wear clean clothes and have an education. It needs strong Christian men to mingle among the working

classes of India to show that honest labor is dignified, and that it has no connection with sin. Such is the aim of this institution, and we believe we are justified in asking for it the support and prayers of all God's children.

Across the plains, about thirty miles from Gujranwala, we find Our Industrial Home for Girls. It is twenty miles from Sialkot, the nearest railroad station. Within easy walk of the church in the city of Pasrur,* and surrounded by the fruitful farms and shady village roads, it seems well located. There is nothing to hinder the children from having a walk or a play in the fields when the days work is done. To the writer it is the dearest spot on earth now. Inside the walls of the pleasantly located buildings are a hundred of the dear little ones given to us during the famine. Out across the plain a short distance is the little graveyard where many times, the body of this little one, and that little one has been committed to mother earth, to keep "until the day break and the shadows flee away," and Jesus shall come riding upon the clouds. Every spot around the country seems associated with the first years of the institution, when God committed to our care the stones in the rough to be polished for Him.

Dear readers, if you could only see what the clay was like when it was placed in the hands of the Great Potter to be fashioned according to His will I am sure you could better rejoice over what He hath wrought, and thank Him for His wonderful grace and saving power.

The ideal place for women is home, and her first work home-making. In order to best train those committed to our care the buildings for the girls were erected on the "cottage plan." We have eighteen of these simple, well-equipped little homes, each one affording accommodation for seven or eight girls. The children are arranged so that all sizes of girls shall be in each home. The cottages are around an open court and separated from each other by small yards, with walls between. All the inside work is done by the girls in the home. Each family has a housekeeper or care-taker, and she is responsible for the condition of things in her cottage. Besides the cottages there are the necessary store rooms, day school building with chapel, sick-room and dispensary, and a flower garden and playground outside the wall surrounding the day school building. There is ample provision for the teachers, who all live among the girls except the teacher of weaving. The girls do all their own sewing and are also learning to weave.

The Home at present is under the efficient leadership of Miss Mary A. Lawrence, who for many years was one of the superintendents of our Girls' Boarding School, and is well acquainted with management of schools in India. Several of our girls have gone to homes of their own. One, a very fine young woman, who has become the wife of one of our self-supported pastors, whom I met a short time ago. He said, "I am very thankful for the good wife God has given to me. We have our Bible lesson together every morning."

Not long since it was my pleasure to visit in the home of another of the girls. She married one of the boys of the Home in Gujranwala, who is a teacher of weaving and they are living in Rawal Pindi. She served me such a nice breakfast in her neat clean little home of 10 by 12 feet.

It was just wonderful how much she had put into the little space she had and how much room she had left. Morning and evening God is worshipped in that home. I could not but think if there is nothing else that I have accomplished for God in this land, the privilege of having had a part in establishing this Christian home in India is worth a life time of work. Besides the famine orphans we have at present eighteen other orphans in our home in Pasrur; so you can see the necessity of having a place for these motherless, homeless ones. Our funds to carry on this work must now come from some other place than the "Famine Fund," as

*See middle frontispiece.

it is just about exhausted. We ask for twenty dollars each year for our orphan boys and girls, and we trust that many will consider it a blessed privilege to give this in His name, who said, "For inasmuch as ye did it unto these ye did it unto me."

EMMA DEAN ANDERSON.

The Punjab Prayer Union.

In April 1904, a circular, reading as follows was distributed among missionaries and Christian workers in the Punjab.

"Are you praying that you may not be ashamed of Jesus but may glorify Him in your life?

Are you striving in prayer for a flood-tide of the Holy Spirit and do you feel you can not go on till He comes?

Will you join with others in the Punjab who are praying the same things and set aside at least half an hour as soon as possible after noon, for definite, urgent prayer, for new power of the spirit in our-ourselves, in our fellow-workers, in the Church?

Will you take up this ministry of intercession as the ONLY hope for God's work in the Punjab and the one to which He is clearly calling us now?

Are you willing to hold on in prayer till God sends a mighty revival into the Punjab?

Will you try to make others see these things and to join in prayer?

The number who first joined has gone on increasing until now the membership is almost 100, including missionaries, Indian Christians, military officers, civilians, etc., and I believe I speak for all of the members when I testify to the great blessing this Prayer Union has been to me. The joy in Christian fellowship has been a revelation. It has done much to broaden our sympathies and to bring us into closer touch and more loving relations with the workers in other missionary societies.

When the Union was a year old Rev. Robert McCheyne Patterson of the Church of Scotland Mission, invited the members to his place in Gujrat for three days of united prayer; about twenty-five responded and were blessed beyond words. This year it was the privilege of Rawal Pindi to entertain the saints and a real privilege we counted it. It was pre-eminently a meeting of praise. Day and night for three days the voice of praise in song and prayer was heard. One felt it was a foretaste of the great gathering and chorus bye and bye; we were not in far away India with its trials and discouragements and disappointments, but dwelling in Heavenly places with Christ. This sin cursed land was truly Immanuel's land, for God was with us—is with us; for though we came down from the Mount and scattered to our different fields the blessing received is a permanent one as evidenced by the new love manifested and the praise and joy that fills our lives. To His name be the glory.

Yours for India,

JEAN MORRISON.

Girls' School.

Time was, and not so many years ago either, when a school for girls in almost any city of the Punjab was a novelty—something to be wary of if not altogether avoided as an innovation. It was not the custom of the country to teach the girls; it was not according to religion in many cases and the fore fathers did not do it. That time, however, has passed away and there is not a large city in the Punjab without its many schools for girls, and in many of the smaller towns and villages too there is to be found at least one girl's school, which fact shows that the people of the Punjab are beginning at least to appreciate a little "readin' ritin' and rithmetic' for their girls as well as for their boys.

There are schools for girls; many of them; boarding schools and high schools; primary schools, middle schools and day schools. Of the last there are only two in the province—one in Lahore overflowing with girls until they cannot take in all who apply for admission and our own institution which has struggled at last on to its own feet, or foundation rather, in Pathankote, one of the prettiest little sta-

tions in the mission. A beautiful well-made building, lots of fresh air, and plenty of room, are attractions which, combined with an excellent staff, we hope will appeal to the Panjab and will soon fill the new building up with the right sort of girls. There is already a good number of girls there, as many as can be accommodated at present I believe.

The Christian school is distinct from all others and a target for them all as well. It is distinct in the fact that whether the girls attend are Hindu, Mohammedan, Arya, Christian, Low Caste, or a mixture of all of them, the Christian Bible is a regular text book and each class, from the infant department up is given, at least, one period daily of Bible instruction. The Women's Educational Board of the Mission has made a schedule of study for each class, a separate one for Boarding schools, which are largely Christian. The stations are then divided among the members of the Women's Educational Board for examination and once a year the schools are systematically examined.

Examination day is a long looked forward to day and it would do you good to hear the wee tots recite their Catechism (which by the way is no trifling thing as the first year's work done by children from 6 to 8 years old.) It includes the Ten Commandments, and the questions and answers are so arranged that they can be easily taught. The birth, death, resurrection and ascension of Christ; verses and psalms. Those a little larger tell the stories of Christ and His wonderful works, the still larger ones adding a fair amount of Old Testament history and very often a part of the Shorter Catechism, and the zest with which they all join their shrill and sometimes altogether tuneless voices in singing the Psalms would make you thrill all over with joy at the thought of what it means, and you would almost forget the cold chills sent racing up and down your spine by the discords. These girls can be trained to sing very sweetly, too but that takes time of course.

Please do not think from what I have written that all the girls in the Pujnab are in school; not by a long, long way. There is yet much prejudice to overcome and difficulties in the way of even a few of the non-Christian girls being taught beyond the second or third Primary Standard. Every year means more and more; and we need not despair, for has not God Himself promised, 'My Word shall not return unto me void?"

These remarks apply largely to city or day schools. Of even more importance are the boarding-schools—Pathankot, Gujranwala, Sialkot, Pasrur, etc., where the daughters of our Indian Christians are being trained to teach, to witness, to LIVE Christ among their own people. The ladies who have these small institutions in charge have heavy responsibilities, which would wear them out very soon if it were their own strength they are depending upon.

May we not ask a place in every reader's prayers for the above mentioned institutions particularly, and for all girls' schools in the Punjab, especially remembering missionary superintendents and Christian teachers, that they all may help the girls to KNOW Christ and His GLORIOUS POWER.

Yours for Panjabi girls,
SALLIE E. DICKEY.

Khangah, Dogran.

One of the members of the Women's Board says she has more difficulty in talking about our station than about any other in the mission. We are rather a mouthful, as far as name is concerned, it is true; but really, we are not so difficult as we look, when you know how, and a little Scotch along with it. So much for our name.

The personnel of the working staff here has been largely changed during the past year.—"the working staff" is perhaps a large name to apply to four people; but it is no fault of ours that there are not more of us. Mr. and Mrs. Halliday went home on furlough last year, and they are succeeded by Mr. and Mrs.

Chambers. Miss Logan was transferred to Gujranwala, and her place is taken by Miss Work.

Khangah used to be one of two stations down here in this canal region. We divided the whole territory with Lyallpur, but we now rejoice in the possession of nearer neighbors. Mr. and Mrs. Caldwell are located at Sangler Hill, and we confidently expect that at the coming annual meeting some one will be located at Hafizabad, a bit up the road on the other side of us. I think the new maps are either out, or will be very soon; look us up. Oh but it does seem good to be getting these great parishes trimmed down a bit. Out of a 45,000 we can certainly spare a few to Hafizabad, I think.

MARION EMBLETON.

New Impressions,

After a year and a half, every day brings its vivid new impressions, which is one of the recompenses of being a new missionary. I had the pleasure of seeing for the first time baptism given to a Mohammedan women in our Jhelum church a few days ago. No one but Christian women worship with men. Mohammedan women never enter mosques and so no wonder our little sister was very nervous, almost hysterical, when she went forward before a congregation composed largely of men. When I heard Mr. Cummings say, "Do you renounce all fakirs and saints and prophets and accept Jesus as your Saviour." I could have shouted for joy. But didn't; baptism is only a step at the beginning of the process for her. She is simply a spoiled child grown up, one who has always done whatever she pleased. The other day, in a little difficulty, we had occasion to notice how much spiritual progress she had made in the last six months. Her baptism has strengthened her very much.

I wish you might all have read the letter that came this evening from a young girl who was converted from Hinduism in the Gujranwala girls' school about two years ago. There is nothing more interesting than seeing some one of God's elect being conformed into the image of the Son before one's very eyes. Those who had charge of this girl had their patience and resourcefulness tried to the limit many times; but they would gladly go through it again many times to see like results. For what thanksgiving can we render again unto God for them for all the joy wherewith we joy for their sakes before our God, night and day praying exceedingly that we may perfect that which is lacking in their faith. Pray for us that we may learn to pray unceasingly night and day. There is work to do by day, and one is tired at night. But there is no other way to perfect their faith is there? You must all have heard that the Sialkot Convention is to begin the twelfth of August this year. Praise the Lord for the wonderful things He will do for His saints there. Iudia is such a pleasant place to be alive in. I wonder what is going on at home that keeps so many of you there. It must be much more interesting than it used to be when I was there. If it is not; somebody is missing a glorious inheritance by not coming out to it here.

MARGARET WILSON.

Study for the Month.

OCTOBER—INDIA.

1. A study of the Sikh religion.
2. Medical Missions.
3. Different methods of reaching shut-in women in India.
4. Where are our rescued famine orphans now, and what are they doing?
5. The unreached parts of our immediate field.
6. Some of our leading men and women in India.

Review of Leaflets.

By Miss Margaret McLaughrey, New Castle, Pa.

THE PEOPLE OF INDIA; THEIR DRESS, CUSTOMS AND MANNERS. By Miss Nannie J Spencer.

This little leaflet gives a clear detailed description of the dress worn by the people of different castes in India, describes their home customs. The treatment accorded each other in the home. The peculiar religious ideas that govern their every day life and the evils attending their marriages. It contains a great deal in a nutshell and should be read especially by those who have not the time to read larger books on India.

THE LITTLE MEN AND WOMEN OF INDIA. By Frances L. Williams.

Is there any suffering in this world that appeals to your sympathy like the suffering of little children? Our hearts burn with indignation when we learn that a child is being forced by an unnatural parent to work beyond its strength. But with what horror do we read that there is no child-life in India; that the very babies are really little men and women. This leaflet tells the story of the little ones who are compelled to work and become husbands and wives before they are really out of babyhood.

LITTLE GIRL LIFE IN INDIA. By Malcolm Laing.

A little girl, who is old enough and wise enough to be horrified at a detestable marriage about to be thrust upon her, runs away from home; is led by the Spirit into a meeting of Christians, becomes a convert to the true faith and then tells her own story, which is, before her conversion, the story of millions of India's little girls.

WHAT IS A ZENANA, AND WHO LIVES IN IT?

Every one who studies India wants to be able to answer this question. The answer contained in this leaflet is not only a clear reply, but is made in the language of one woman who has lived in a zenana, and there, by the grace of God and the teachings of His followers, has been enabled to tell her own story.

CONDITION OF WOMEN UNDER FALSE RELIGIONS AND A PLEA FOR MEDICAL MISSIONS. By Mrs. Mary Clokey Porter.

This leaflet contains a concise description of each of the false religions most prevalent in the countries where missionaries are working. The distinctive features o' each are given in so small a space as to render the leaflet particularly helpful to all missionary societies. The plea for medical missions is made by revealing the shocking cruelty and absurd ignorance of the native physicians.

MRS. BROWNLEE JONES—THE MISSIONARY SOCIETY. By Ida B. Cole.

Many people who cannot be induced to read anything else, may derive much benefit and pleasure from a story. The story of how Mrs. Brownlee is led into the missionary society and has her horizon widened and her interests multiplied, and by this means is able to make her home and herself more attractive to husband and children, ought to be used quite effectively for doing missionary work in our own churches.

WOMAN'S RIGHTS IN INDIA. By Mrs. N. M. Waterubry.

If you would learn contentment with your own con lition by contrast with that of other women, read this thrilling tale of woman's wrongs, for they seem to have no rights in India save the right to suffer and to serve.

INDIA. QUESTIONS AND ANSWERS FOR USE OF JUNIOR MISSIONARY SOCIETIES. By Miss Anna F. Given.

This would make an excellent textbook for use in Women's as well as Junior's societies until it has been thoroughly learned. Concerning the country, its size, climate, situation, population, employments of the people, their manner of living, explanation of caste, history of missions and of our own church there, it is brim full of information. There should be a copy for reference in every family.

IN THE HOSPITALS OF THE PUNJAB, INDIA. By Mrs. J. Herbert Morton.

In this leaflet is well told the story of our hospitals in Jhelum and Sialkot, showing clearly the triumph of skill over ignorance, and of love over indifference, of Christianity over heathenism. It is most interesting as well as instructive.

IN THE ZENANAS OF THE PUNJAB. By Miss Mary F. Campbell.

In this leaflet three women appear in different stories showing the trials, privations and oppression they suffer and the longings in their hearts for a nobler and higher existence.

IN THE SCHOOLS OF THE PUNJAB. By Miss Mary A. Lawrence.

This little leaflet tells the crying need of India, for the education of its youth, and a little of the inestimable good that is being done by the schools already established by missionaries. The dense ignorance in which they are found can not be imagined by people who live in our western civilization.

IS OUR MISSION KEEPING PACE WITH CIVILIZATION IN INDIA? By Miss Edith M. Fulton.

Especially appealing now, as Miss Fulton's life was given to India.

This leaflet, like many others, makes a plea for one hundred and eighty new missionaries for the field in India and shows why they are needed in order that the evils introduced by modern inventions, modern travel and by so-called Christian nations may be overcome by the power of God's word.

NOTE—The Annual Report of Foreign Mission is free, send to Rev. Chas. R. Watson, 921 Witherspoon Building, Philadelphia, Penna. The July Number of the Women's Missionary Magazine—the Minutes of the W G. M. S.—contains reports of the foreign missions under the care of the Women's General Missionary Society. The Minutes of the General Assembly has report of Foreign Missions presented to the General Assembly and any action of this mission taken by the Assembly. F. B. D

Editorial.

"Put Me In Remembrance."

The time for our annual Ingathering of Thank-offerings is near at hand. During the past year, the change from spring to fall has been plainly set forth. If any society fails to understand this change and has as yet made no preparation, their Thank-offering secretary has doubtless not done her work.

Following the recommendations of the Thank-offering conferences at Albany Convention, 1905, many societies began, in the fall of 1905, to observe the ingathering of their Thank-offerings. Few suffered any dimunition in the brief time allowed them, and it is confidentially believed that the same blessing will follow the remaining societies who will adopt the recommendation and observe OCTOBER as THANK-OFFERING SEASON.

The year 1906 has been one of great prosperity. Our land has yielded her harvest of plenty, and only a portion has been allowed to suffer. Even in that catastrophe, the church was given the privilege of expressing its love and sympathy, which has woven the hearts of its membership into nearer interest and friendship. When in the providence of God, His people suffered on the Pacific

Coast, hearts were wrung, and deep sympathy with its helping hand engaged mind and heart.

Now the larger claims are before each one. Greater beyond measure is the waiting fields of our Master's harvest. Nature has its rival in grace. Abundant as our harvests are and promise to be, there is a richer field white and ready for the reaper. The church has for many years borne precious seed into these fields, and now exceeding all our expectations is the year of grace. Will we, by our annual ingathering of material wealth and prosperity in October, give proof of our sincerity when we prayed for the fields to be blessed? Or will we make ourselves believe that another and not we ourselves are responsible for the ingathering of the great spiritual harvest waiting in all our fields for the laborer? The annual Thank-offering has a year of preparation and information well supplied from the hands of our untiring Thank-offering Secretary. Diligently and skillfully, as well as prayerfully, she has provided the most helpful and instructive methods for this work, inspiring all who heed to the greatest enjoyment and blessings.

It is unworthy of the high privilege afforded to plead for this work?; its presentation should always be received with praise and thanksgiving, and only by way of calling it to your remembrance that October (not March) is the time set and urged for observance should there be any appeal.

As you value your own blessings and the possession of all that make the Christian joys, may you also seek to bring a greater support to the financial management of our mission work and thereby enable many to rejoice with you in the great ingathering, more precious than any harvest nature can ever bring.

"The Child at the Loom."

The above is the first of a series of articles to appear on this subject in the Cosmopolitan. Others have written on enforced child labor, and it has also been exposed upon the platform; but nothing of more startling revelation has come to the eye if not yet the heart of the public than this article, in August Cosmopolitan, written by Edwin Markham, author of "The Man with the Hoe."

Whatever differences of opinion there may be about interfering with parental demands and enforced poverty, there is an inalienable right belonging to childhood, and only Christian interference can secure that and restore the child to its natural and essential freedom. "Monsters in greed" and parents benumbed with poverty and neglect should receive alike proper legislation. Christianity must seek out these wrongs and if there is any aid to this object through our columns, we hope to embrace the privilege. It may stir our thoughts and awaken us to some responsibility to procure other articles upon child labor and its increasing tendency to crime and slavery of the basest sort. It will be the duty of the Magazine to give aid in this and provide some intelligent reading to effect a speedy awakening. We quote the closing line of Edward Markham's article.

"But God's battle has begun. Still there must be a wider unification of the bands of justice and mercy—a fusing and forcing of public opinion. Let the women of America arise, unite, and resolve in a great passion of righteousness to save the chidren of the nation. Nothing can stand against the fire of an awakened and banded womanhood."

Similar to India.

As we prepare this study of India we remember that it is the time (August) of their great spiritual preparation for what awaits them in revival. Days of fasting and prayer among our brethren and sisters in grace in India should be supplemented with devout prayer and great heart-searching for God to come also into our midst and bring to the church in America some showers of blessings like what has been given to India. This experience can only be obtained by a like

preparation with them. The revival so widespread one year ago in India has not ceased in its wonderful operations upon missionary and native Christians, each alike have had a wonderful year of God's grace. "His glory is being declared among the heathen and His wonders among all people."

A portion of our missionaries due to sail this fall for their respctive fields will go in September; others in October. A correct list and items of interest relating to these we will endeavor to obtain for our next number. Marrying and giving in marriage is as essential to Missions as to domestic bliss. The Magazine extends its good wishes to those who have taken the leap into matrimony and others who are expecting to do so.

Book Mention.

STUDENTS AND MODERN MISSIONARY CRUSADE.

This is a large volume of 713 printed pages and contains the full text of addresses at the Nashville Convention together with an elaborate account of the exhibits and a Bibliography of Recent Missionary Books, many interesting and thrilling experiences are contained in the addresses of those who have pioneered missions in uncivilized lands. It also contains inspiring and deeply spiritual thought on a wide range of subjects. A vast fund of information is given to the student of missions for a very small sum. This report of the fifth quadrennial conference of the Students' Volunteer Movement should have a large sale and be placed in every young people's missionary library. It may be obtained from headquarters of the Student's Volunteer Movement, 3 W. 29th st, New York City. Price $1.50.

Important Announcement.

The increasing demands upon the columns of the Magazine and the expense of adding extra pages to accommodate space required, forbids the Magazine Committee continuing the publication of memorial resolutions. After October issue, only the name of the departed and date of death can be given space, and this at the mere cost of placing in print. M. E. M.

Need of Clothing.

A corrected directory of our Freedmen's Missions appears in this number of the Magazine.

It is desired that societies and others will send donations of second—hand clothing as early as possible, as there is alway great need for clothing at the opening of the school. Clothing of all kinds both for children and adults, is needed provided it be good and serviceable. These donations have proved very helpful enabling many to avail themselves of the privilege of attending both school and church and we ask for a liberal response this year.

New materials of all kinds is always very useful in the sewing departments.

Mrs. R. A. ELLIOTT.
Freedmen's Secretary

Young Women's Department

Edited by Miss Sarah Reed, Springfield, Ohio, R. F. D. 5.

MOTTO:

"Only one life, it will soon be past,
Only what is done for Christ will last."

Secretary, Mrs. N. L Wallace, Glenosborne, Penna.

OUR SPECIAL WORK.

The support of
Miss Sue Cooper White, Pasrur, India.
Egypt to be supplied.
Miss Anna L. Torrence, Los Angeles, Cal.
Miss Christianita Totten, Henderson, N. C.

"Pray for us."

"AND IT SHALL COME TO PASS, THAT BEFORE THEY CALL I WILL ANSWER; AND WHILE THEY ARE YET SPEAKING I WILL HEAR."

"The weary ones had rest, the sad ones joy, that day,
I wondered how?
A plowman singing at his work had prayed
Lord help them now!
Away in foreign lands they wondered how
Their simple words had power:
At home the Christians, two or three, had met
To pray an hour.
Yes, we are always wondering, wondering how,
Because we do not see
Some one, unknown, perhaps, and far away
On bended knee!"

—*Selected.*

"Prayer opens a whole planet to a man's activities. . . . . One may go aside to-day and shut his doors and as really spend a half-hour in India—I am thinking of my words as I say them; it seems so much to say, and yet it is true, — as really spend a half-hour in India for God as though he were there in person. Is that true? If it be true, surely you and I must get more half-hours for this secret service. Without any doubt he may turn his key and be for a bit of time as potentially in China by the power of prayer as though there in actual bodily form. I say "*potentially*," of course, not consciously present. But in the *power exerted upon men*, he may be truly present at the objective point of his prayer. He may give a new meaning to the printed page being read by some native down in Africa. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus, and then yield themselves to Jesus—yonder men, swept and swayed by evil spirits and by prejudices for generations,—make it easier for them to accept the story, and, if need be, to cut with loved ones, and step out and up into a new life."—S. D. GORDON.

Young Women's Work.

BY MISS MARGARET MOOREHEAD, Xenia, O.

It is not the province of this brief paper to discuss the problems growing out of over-organization, but simply to state a few facts concerning the inception of young women's work. The data at hand of the early history of the movement is very meager and we are indebted to the General Secretary for even this much. It is not definitely known when or where the first young women's society was organized. In May, 1903, in the city of Pittsburg, the Women's General Missionary Society adopted the following recommendation: That a new department be added to the Women's General Missionary Society and the Secretary of this department be known as Secretary of Young Women's Work. Mrs. T. D. Mellon, Springdale, was appointed, and entered upon the work. However in 1904, a sudden and crushing bereavement necessitated her resignation. During the year five new organizations and two Presbyterial Secretaries were reported. In 1905 Mrs. N. L. Wallace, of Glenosborne, Pa., was elected to fill the vacancy, and at the close of the year, reported fourteen Presbyterial Secretaries, and ten new societies. Some years previous to this quite a number of societies had been organized, and developed under congregational regime. In 1878 when the Home Board was contemplating the abandonment of the Warm Springs Indian Mission, a certain Young Women's Society, took the matter up and made it the subject of prayer, that the mission might not be abandoned. In 1890 their prayers were answered by the transferring of the work to the care of the Women's General Missionary Society. Last year eighty-four societies were reported to the General Assembly, showing a phenomenal growth. The number of members now approximates two thousand, but when we remember, that there are possibly twenty-five thousand young women in the denomination, it seems but a small beginning in the organization of this vast army of young women into companies or circles, for the systematic study of missions and for service.

Some one says, "For the young women not to be interested helpers means to retard and enfeeble the entire work of the twentieth century upon whose threshold we now stand." The organization of the young women fills the gap between the Junior and Senior societies, and it is very

essential that the future members of the Senior societies shall be carefully trained now. The General Secretary sends monthly messages to the societies through the Missionary Magazine, and has given many good and timely suggestions in her unique "telegrams." The Secretary has also conducted a leaflet contest. Seven societies read during the time specified (three months) over nine thousand missionary leaflets and report a deepened interest in missions. The constitution of the Young Women's Missionary Society, says that the object of the Society "Shall be to develop the missionary spirit," and to aid in the work of the Women's General Missionary Society. To "develop the missionary spirit;" and how shall it be done?

The necessity for mission study and its importance are being realized now as never before. The recent great convention at Nashville, Tenn., was assuredly a proof of the deep and sincere interest of the hundreds of students, and those they represented. If systematic study of missions is becoming so popular, and arousing such keen interest among thousands of students in colleges and universities, why should not the young women of our home churches, be banded together for the purpose of awakening a deeper interest in the greatest of all subjects, the service of Christ? "Systematic study of missions increases the power and capacity for work." A good way to keep up interest in the congregational societies is to write to those we may know in Foreign or Home fields, asking for a letter, which may be read to the societies. Another suggestion is that when the societies are planning their practical work, they should have definite aims in view.

During the year would it not be well, especially at the holiday season, to prepare some of those "wonder bags" that are such a comfort to the missionaries and place in these letters of "good cheer." The Women's General Missionary Society has issued a call for an advance movement, by assigning "special work" for the young women, four missionaries in four fields, these workers to be known as the Young Women' Missionaries, as follows: Miss Sue Cooper White, India, salary $500 per year; Miss Elizabeth McCrory, Egypt, $550; Miss Anna Torrence, Harvard Heights, Los Angeles, Cal., Home Mission, $600; Miss Christianita Totten, matron among the Freedmen, Henderson, N. C., $350, making in all an aggregate of two thousand dollars. This is also in a line with what young women are doing in other denominations. The Methodist young women are supporting fifty missionaries. The first society to contribute to the special work was that of the Fifth church, Allegheny. The General Secretary reports that last year forty-five circles gave no thank-offering. Twelve sent in no report. In 1905 young women's societies gave one thousand and fifty seven dollars to the Thank-offering department. Other gifts to the work seven thousand one hundred and ninety-three. In an appeal to the young women of the church, through a leaflet, Mrs. Mary Clokey Porter asks, "Where is the young women's place in the mission work of the church?

She answers unhesitatingly—In the fore front of the line of workers and adds, the meaning of all the wonderful blessings and the privileges that come to the young women today is that God expects from them a richer, fuller and larger response in His service, than any generation of women has ever rendered." She closes her appeal by saying "If our young women can once be brought to realize that their influence, their service, their prayers and their gifts are needed to make the world more Christ-like, and to bring it to Him for His inheritance, the whole question of how to help the young women to find their place in mission work and fill it aright will be forever solved."

An Illustration of Answered Prayer given by Miss Torrence, Des Moines Convention.

"One of the hardest things, I think, I have ever been asked to do was to cross the aisle in Moody Church, Chicago, that I might speak with a man whose face plainly told how Satan had dealt with him. I found the man so cold and indifferent, that I had to wonder if I had been led of the Spirit to speak to him. I could but say to him, "One thing I can do for you, I can pray." This really seemed to soften his face. I asked him to make me this promise, not to pray, but that he might just kneel down by his bed. He said, "And what will you do?" I said, "If ever I prayed in my life I will pray for you." This was on Friday night. On Saturday night this very man made a public profession of Christ."

On June 21, at Schutz, Ramleh, Egypt, occurred the marriage of Rev. R. W. Walker and Miss Elizabeth McCrory. The young women extend congratulations and best wishes, and, while they regret that Miss McCrory will no longer

be their special missionary, they rejoice in the fact that she still will be identified with our mission in Egypt,.

16th National Convention of Y. P. C. U. held at Dayton August 1—5.

The Sixteenth National Convention of our Y. P. C. U., has passed into history. except for the influence it will certainly have upon the hearts and lives of the young people of our church. There were more than twelve hundred in attendance and these were not confined to young people, but varied from the veteran missionary to the youngest Junior in the service, and all seemed to be there for the purpose of getting all the good possible from every session.

The key-word of the convention was EVANGELISM; the key-verse, "We know that we are of God and the whole world lieth in the evil one." This seemed to be a very peculiar motto for such a meeting, one that suggested self-satisfaction and, doubtless, many wondered why it had been chosen. But, as one speaker after another referred to it and brought out its true meaning—that knowing we are the children of God we are responsible for the evangelization of the whole world that lieth in the evil one, the wisdom of the committee was apparent, for it brought a very real sense of personal responsibility to the members of the convention and was kept before them at every session.

This responsibility was emphasized in a striking way in the services of the Sabbath. In the lesson of the morning the gracious invitation, and the many excuses for not entering His service, were studied. Then the convention sermon, from the text "He that winneth souls is wise," showed so clearly the value of the human soul, the awfulness of its loss, and the fearful consequences of neglecting our opportunity of becoming soul-winners. At the meeting in the afternoon the audience was taken in thought to India and there saw her millions of unfortunate women and children stretching out their hands in mute appeal for help. In the evening came the climax when the leader reminded us that one life goes out in darkness every second and to make this more impressive, he counted until sixty seconds had passed, sixty lives lost, sixty souls gone into eternal night. Can any one who heard the estimate of the value of a human soul and the pathetic appeal from the needy ones across the waters make any excuse for not entering heartily into the service of God and trying to save at least one soul from eternal death? That the Dayton Convention proved a crisis in the lives of many of the young people in attendance was shown when thirty-four of them signified their willingness to take up mission work where ever and whenever God opens up the way, while many more decided to take advanced steps along the lines of prayer, personal work and giving.

Special emphasis was laid upon the subject of prayer, devotional and intercessory, and one could not help feeling how much is missed by neglecting this wonderful privilege of praying for self and others, and resolving to enjoy this privilege more in the future.

The members of the convention were permitted to see visions—one of a saloonless world, the other of a redeemed world.

May the day of a full realization of these visions be hastened, but before it comes there is work to be done; for "the whole business of the whole church is to preach the whole Gospel to the whole world."

Thank-offering.

Presbyterial Honor Roll.

During the past church year there was some anxiety on the part of those specially interested in the Thank-offering Department of our women's work lest the proposed change of time from spring until fall in holding the congregational "Ingatherings" of offerings would greatly

lessen the total amount for May 1906. We are rejoiced to report that the 1906 offering was only about $1100 less than that of 1905.

Twenty-four Presbyterials increased their offerings over the previous year, and to these we are specially indebted for having faithfully made the effort to enlarge their totals and thus bring the amount up to the goodly sum of $33,640.49 (including $356.37 additional reported from Egypt.) These Presbyterials merit a place on the Honor Roll and their names are given alphabetically as follows:

	Thank-offering 1905	1906
Albany	$ 54.00	$ 110.57
Allegheny	3605.00	3691.20
Argyle	658.42	664.76
Big Spring	276.59	298.25
Boston	53.00	144.91
Brookville	98.54	112.80
Concordia	78.86	102.86
Des Moines	457.43	472.20
Detroit	216.00	253.93
Egypt	440.62	606.37
Frankfort	191.50	254.98
Garnett	206.74	244.68
Indiana Northern	5.00	108.82
Kiskiminetas	165.05	288.42
Los Angeles	522.81	526.49
Mercer	565.55	729.59
New York	310.50	387.00
Oklahoma	37.00	41.59
Oregon	201.36	203.64
Philadelphia	900.50	1852.60
Puget Sound	124.82	163.37
San Francisco	275.57	380.29
Westmoreland	1433.22	1622.20
Wheeling	797.79	1009.97

The above figures show that Albany, Northern Indiana and Philadelphia Presbyterials more than doubled their offerings of the previous year—and Boston almost doubled its offering. Northern Indiana, Kiskiminetas, Mercer, Allegheny, Philadelphia, Westmoreland, Wheeling and Egypt, added over the "one hundred dollar mark" to their 1905 offerings..

Philadelphia stands first with an addition of $952.10; Wheeling second with $212.18; Westmoreland third with $188.98 Allegheny fourth with $186.20; Egypt (dear old Egypt) fifth with $164.04.

Twenty-four Presbyterials—the majority being ranked among the smaller Presbyterials in membership and church privileges—added over $2500 to their totals of 1905.

Suppose all of our sixty-three Presbyterials had made the same advance, according to their membership, what joy there would be to-day "all along the line," of workers for our Women's General Missionary Society, and what additional help would be given to every department of our women's work for missions! For the work's sake and for its membership's sake. no Presbyterial can afford to give less Thank-offerings to the Lord one year than another. "Higher figures—not less figures," should be the aim of each Presbyterial in its gift worship.

Twenty-four Presbyterials took a long step forward the last twelvemonth. Will not all the sixty-three keep step together this coming year, so that one year hence reports will prove that not one Presbyterial took a single "dollar" step backward. Prayer and consecrated efforts will bring the desired results.

Presbyterial and congregational society officers! Will you AT ONCE take steps to have these two graces put into practice promptly and continuously by the members of your societies in behalf of the 1907 Thanko-ffering? May God help you.

Thank-offering Secretary.

Thank-offering Message.

Do and Don't Hints to Society Presidents.

Do remember that the time for holding the Thank-offering Ingatherings has been changed from April to October, and fall into line and "keep step" together.

Do have your Thank-offering Committee begin at once to prepare for your congregational gift-giving.

Do see that every woman, older and younger, is invited to attend the service and present unto God an offering of gratitude.

Do order promptly sufficient Thank-offering envelopes to supply each individual with one.

Do see that the members of the Women's, Young Women's and Junior Socie-

Treasurer's Report for April 16 to July 1, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionr'y Children	Women's Asso. Work			Contingt Fund	Life Membership Fund	TOTAL.
													Orph'n Home	Memorial Hospital	Home for Aged People			
Albany	25 00																	25 00
Allegheny	236 00		95 00	38 00	10 00	80 00		10 00										469 00
Argyle	40 00		283 00	15 00														338 00
Boston	25 00				11 00													36 00
Caledonia	6 00		23 00	16 00		10 00												55 00
Chartiers							9 00											9 00
Chicago	14 00			35 00	40 00	5 00			20 00						5 00			119 00
College Springs	5 00		150 00	5 00														160 00
Colorado			40 00				5 00											45 00
Concordia	10 00			5 00														15 00
Delaware	40 00						3 00					4 00						47 00
Detroit	35 00																	35 00
Frankfort	27 67			10 00	10 00	19 00	*3 05	21 35										91 08
Garnett							9 00											9 00
Illinois Central				20 00														20 00
Indiana	7 00					10 00		1 00										18 00
Indiana Northern							10 00											10 00
Keokuk			217 52	10 00	1 54													229 06
Lake	13 00			12 00	12 90			5 00	6 72				2 00					51 62
Los Angeles			55 50															55 50
Mansfield			7 50															7 50
Monmouth	25 00		82 75	10 00	5 00	10 00	*5 00											137 75
Monongahela	100 00			°271 00														371 00
Muskingum	25 00		5 00										1 00	1 00	1 00			33 00
Omaha	32 00		115 00	65 00		5 00	3 00											220 00
Oregon	13 00		58 00	2 00		2 00		2 00										77 00
Pawnee	15 10			5 00	2 50	2 50		2 50										27 60
Oklahoma	4 00			2 00		2 00		2 00										10 00
Princeton	1 05																	1 05
Rock Island							1 00											1 00
San Francisco			5 00	4 00	1 00	2 00		2 00	1 00									15 00
Spokane	4 00			1 00		1 00		1 00										7 00
Westmoreland	28 00		70 00	18 00	14 00	32 00		12 00	8 00									177 00
Wheeling	62 00		1 00	64 00														127 00
Xenia			2 00	10 50		50												13 00
Mrs. H. H. Johnston, Sebring	10 00																	10 00
Interest on Funds			6 50													202 75		209 25
S. S. Class, Marissa Ill						25 00												25 00
Conemaugh Y. P. O. U.			208 00															208 00
Mr. and Mrs. G. M. Paden			50 00															50 00
Prairie Mission, Ala.						15 00												15 00
Cleveland, Tenn						15 00												15 00
Birmingham, Ala						10 00												10 00

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Important Notice to Societies.

Responsive Service for October Ingatherings. God's—Measure of Giving (including Exercises for Junior.) Per single copy, 2 cts; per dozen, 20 cts; per fifty, 65 cts; per hundred, $1.00.

Junior Thank-Offering Service—Our Gifts to Jesus. Per copy 2 cts; per dozen, 15 cts; per fifty 40 cts; per hundred 75 cts. Thank-offering Bible Book Marks free, postage per hundred, 5 cts. Order of Mrs. M. C. Porter, care J. J. Porter & Co., 920 Penn Ave., Pittsburg, Pa.

From Month to Month.

Mrs. Ruth Eleanor Wallace.

The Woman's Missionary Society of Sterling, Kan., desire to offer this tribute of love and respect to the memory of Mrs. Ruth Eleanor Wallace, who departed this life June 12, 1906.

Although the call came suddenly, it did not find her unprepared. She was an honored, conscientious, and faithful member, always interested in whatever pertained to the advancement of the Master's kingdom. "For her to live was Christ, and to die was gain."

We tender our heartfelt sympathy to the sorrowing friends and commend them to the Great Comforter.

Mrs. Nncy Nuzum.

The Woman's Missionary Society of LeClaire Prairie congregation would offer the following tribute of love and respect to the memory of Mrs. Nancy Nuzum, who passed to her reward and rest April 21, 1906.

Though quiet and unassuming in disposition, her lovely Christian character was a benediction to all who knew her.

For long months a sufferer, the patience and cheerfulness with which she bore her sufferings was an inspiration to all who came in contact with her, and so developed her faith and confidence that her death was equally beautiful with her life.

Her work is ended on earth, but the influence of her cheerful Christian life remains. While we cherish her memory, may we all strive to be also ready at the Master's call.

MRS. J. H. WILSON,
MRS. J. H. ANDERSON,
MRS. M. E. CRAWFORD,
Committee.

Miss Jane Ann Morgan—Miss Amber Marquis

The Women's Missionary Society of the United Presbyterian Church of West Middletown, Pa., desires to place upon record this tribute of love and respect to the memory of two of our beloved members, Miss Jane Ann Morgan and Miss Amber Marquis, who have been called to their heavenly home within the last year.

Though prevented by sickness and absence from taking an active part with us for some time, their hearts were ever in the work, and the memory of their prayers and example will ever be a stimulus to us who are left to go on with the good work till we each one in our turn follow them. Truly "the memory of the just is blessed."

COMMITTEE.

Miss Nancy Mitchell.

This is the second time during the past few months that we, as a society, have been called upon to write a memorial on the death of one of our charter members.

Miss Nancy Mitchell was a devoted member of the Woman's Missionary Society of the U. P. Church of South Kortright, N. Y., and helped in the Master's cause in many ways. Always a worshiper in God's house so long as health permitted her to do so, we rejoice in the assurance that her work is done and she is at rest.

We extend our sympathy to the remaining brother and sister, and commend them to the Lord whom she served.

MRS. EFFIE [illegible]RR,
MRS. S. B. KEATOR,
Committee.

Mrs. Rebecca McKean.

The Women's Missionary Society of the First United Presbyterian Church of Braddock, of which Mrs. Hawes is president, wish to offer a tribute of love to the memory of Mrs. Rebecca McKean, who died Saturday evening, June 2, at 6:45 o'clock, at the home of her daughter, Mrs. G. E. Hawes.

On Saturday evening, June 2, at 6:45 o'clock, Mrs. Rebecca McKean died at the home of her daughter, Mrs. G. E. Hawes, at Braddock, Pa.

A long and faithful life of service for the Master was closed with the death of this Christian woman. Although not a member of our society, yet she often met with us, and while our hearts are made sad, we bow in humble submission to the will of Him who doeth all things well, and commend the bereaved ones to the loving Savior whom she served and with whom she now abides.

MRS. J. L. CARLISLE,
MRS. A. H. WOOLDRIDGE,
Committee.

Mrs. Sarah J Elliott

The Women's Missionary Society of the Second United Presbyterian Church, East Liverpool, Ohio, desire to place on record a tribute of love and respect to the memory of Mrs. Sarah J. Elliott, who was called home May 11, 1906, after a lingering illness.

Although quiet and unassuming in manner, she was ready to aid in the work of the society when called upon.

We extend our prayerful sympathy to those who were dear to her, and commend them to the Savior, who alone can give comfort and consolation in this sore bereavement.

MRS. MARTHA FISHER,
MRS. NETTIE CHAMBERS,
Committee.

HOW

Can One Hundred Thousand Dollars Be Secured

?

BY THE FOLLOWING PLAN:

10	women	giving	$1,000.00	each,	would	be	$10,000.00
20	"	"	500.00	"	"	"	10,000.00
40	"	"	250.00	"	"	"	10,000.00
100	"	"	100.00	"	"	"	10,000.00
200	"	"	50.00	"	"	"	10,000.00
1000	"	"	25.00	"	"	"	25,000.00
1000	"	"	10.00	"	"	"	10,000.00
2000	"	"	5.00	"	"	"	10,000.00
1000	"	"	2.50	"	"	"	2,500.00
1000	"	"	1.00	"	"	"	1,000.00
Juniors		"			"	"	1,500.00
		Total - - - - - -					$100,000.00

Thus 6,370 of the 75,000 women, whose names are on the church rolls, plus the usual Junior offerings, would bring the desired one hundred thousand dollars into the Lord's treasury this fall.

Reader, study these figures prayerfully and then study your own possessions and "according as the Lord hath prospered you" decide where you will *at once* place your name, as a grateful giver in God's sight.

Remember October is the Ingathering of the Silver Offering.

Missionary Review

PROTESTANT SERVICE IN A COCK PIT IN THE PHILIPPINES.

Missionary Review.

GIRLS OF BIBLE TRAINING SCHOOL, MANILA.